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# A GUIDE

TO THE

## STUDY OF CHRONOLOGICAL PROPHECY.

SELECTED AND ABRIDGED FROM A LARGER TREATISE BY THE  
SAME AUTHOR, ENTITLED "A DISSERTATION ON THE  
PROPHETIC SCRIPTURES," &c. &c.

BY M. HABERSHON.

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TO

THE REV. EDWARD BICKERSTETH,

RECTOR OF WATTON, HERTS.

MY DEAR SIR,—

As the publication of the volume of which the present tract is an abridgment, led to my introduction to you, and to the commencement of a friendship from which I have already derived much gratification and profit, there is no person to whom I can with greater propriety, or with more satisfaction to my own feelings, dedicate these few pages, than to yourself: more especially as it is to you that I am indebted for the hint of condensing in a small compass, and sending into the world in a cheap form, this attempt to throw light on the confessedly difficult and important subject of Chronological Prophecy.

Whilst, however, I thus make known that it is to your hint this little tract owes its existence, it is due to you to observe, that the approbation which you have expressed respecting it does not at all commit you to any of its precise dates, or to the minutiae of interpretation which I have adopted either here, or in the larger treatise. I feel thankful, indeed, in reflecting that you consider the former work to have a holy, practical, and sober tendency: as far as this is really the case, I trust it will go forth with the Divine blessing, and prove useful to the Church of Christ.

I can truly say for myself, that the more I reflect upon, and the more deeply I investigate, the subject on which I have written, the more do the leading positions which I have been enabled to advance, commend themselves to my own judgment; and in an increasing degree do those great and interesting points of doctrine, in which I rejoice to think our sentiments are in perfect accordance—viz: the *speedy* approach of the pre-millennial Advent, and the First Resurrection—appear to my mind to rest on the clearest and most convincing Scriptural

grounds. So likewise, in an equal degree, does the fact of three years and a half's fierce and awful persecution of the Lord's people, which is immediately to precede these all-important events—and for which trial of its faith and patience the church is so frequently exhorted to be found in an attitude of preparation and watchfulness—seem to me to rest upon the strongest evidence.

I would indulge the hope, that in the great crisis of the world in which our lot is cast, the attention of many—oh that I could say of mankind in general!—may be turned, with increasing interest, from the passing events of time and sense, in which they are so deeply engaged, to those holy records of Inspiration in which these sure predictions are to be found, and which are calculated, under the teaching of the Holy Spirit, to make them wise unto salvation. And may such as are of the household of faith be induced to give a more fixed attention than they have hitherto done to these momentous prophecies, from which much of the darkness and mist, in which many of them have been so long enveloped, is now, through the mercy of God, fast rolling away, and giving place to the dawn of a full and clearer vision. Such an attention to the prophecies connected with our own times, would give a holy and Scriptural direction to all their proceedings and alliances—to their expectations and prospects—and be a means, under the blessing of God, of placing them in a more safe, more consistent, and more just position, with regard to each other and to the world, than that which they at present occupy.

With an earnest prayer that the blessing of the Triune Jehovah, Father, Son, and Holy Ghost, may rest upon this, and every effort to promote His glory, I have the pleasure to subscribe myself,

My Dear Sir,  
Your affectionate Friend,

M. HABERSHON.

*Mortimer Street, London, February, 1835.*

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## PRELIMINARY OBSERVATIONS.

**THE** Reader will do well to bear in mind the following **AXIOMS**, which may be considered as of general application in the study of Chronological and Symbolical Prophecy.

First. On all occasions these prophecies refer to the most deeply important eras in history.

Second. They have always a special respect to the affairs of the Church, and the history of Redemption.

Third. They have a reference to events which have produced permanent and striking changes in the world.

Fourth. They refer to the most severe judgments which the world has ever experienced.

In proof of these observations, I would instance the principal events that have been the subject of the most remarkable prophecies.

1. The Deluge—a judgment which destroyed every human being except Noah and his family. Its effect on the church was, that it closed the Antediluvian Dispensation. This was the subject of Noah's prophecy of 120 years.

2. The Plagues of Egypt; the total destruction of Pharaoh's army in the Red Sea; and the annihilation of the nations of Canaan.—These events brought about the deliverance of the church from the land of bondage, and planted the Israelites in their promised land; and they closed the Patriarchal Dispensation. They form the termination of the "First Period," or the 400 years prophesied of to Abraham.

3. The destruction of the kingdoms of Israel and Judah, which was effected by the Assyrians, Babylonians, and Romans, in the respective sieges of Samaria and Jerusalem.—These events occasioned the long captivity of the Ten Tribes; the Babylonish Captivity; and the entire dispersion of the Jews into all nations; and put an end to the Levitical or Jewish Dispensation. They are prophesied of in the "Second, Third, and Fourth Periods."

4. The terrible invasions of the Goths, Vandals, and other barbarian nations, which destroyed and depopulated the Western Roman Empire; and, in co-operation with the rising power of the Bishop of Rome, were the means of establishing the Papal Apostacy. These events are prophesied of in the first four Trumpets, in connection with the first four Seals; likewise in the "ten horns and the little horn" of Daniel's vision of the wild beasts.

5. The still more terrific invasions of the Saracens and Turks, which overthrew the Eastern Empire, and established the Mahometan Apostacy; prophesied of in the fifth and sixth

Trumpets; and in the "little horn" of the vision of the Ram, and He-Goat.

These awful judgments and changes are what have already been fully accomplished, and have produced the successive dispensations through which the Church has passed.

That still more awful judgment and change which remains to be accomplished, and the fearful note of which, in the contents of the sixth and seventh Seals, and the first six Vials, has already tingled in our ears, and given a most fearful note of warning, both in the way of judgment and of mercy, is—

6. The overthrow and destruction of every existing kingdom, and of every apostacy, preparatory to the full Restoration of the Jews, and the reign of Christ with his saints on the earth. This will form the close of the present dispensation, and introduce the Millennium.

The prophetical dates which are to usher in this greatest of all former crises in the world's history, are those which form the "Fifth, Sixth, Seventh, and Eighth Periods;" and these events likewise form the subject of the seventh Trumpet and the seventh Vial, both of which equally point to the time as being near at hand. In fact, there appears now no events in prophecy that remain to be fulfilled, but those that are immediately connected with this period.

In addition to the above Axioms of Interpretation, I would further add—

Fifth. That more than one duration is sometimes assigned to the same prophecy. For instance: 400 and 430 years, to the First Period; and 1260, 1290, and 1335 years, to the Seventh Period.

Sixth. To the Third, Fifth and Seventh Periods, there is the peculiarity of a double commencement and a consequent double termination.

Seventh. The language of prophetical dates is generally understood a "day for a year." A "week," or seven days, is therefore seven years; a "month," or thirty days, is thirty years; and a "time," or three hundred and sixty days, is three hundred and sixty years. For instance—

The "7 times" of the Fifth Period are  $7 \times 360 = 2520$  years.

The "time, times, and a half," or  $360 + 720 + 180 = 1260$  years.

The "1260 days," and "42 months," or  $42 \times 30 = 1260$ ; the same, or 1260 years.

The "2300 days" of the Sixth Period are so many years.

The "70 weeks" of the Fourth Period, or  $70 \times 7 = 490$  years.

The "year, month, day, and hour" of the Eighth Period, are  $360 + 30 + 1 = 391$  literal days, or 391 years and a month.

# A GUIDE

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## STUDY OF CHRONOLOGICAL PROPHECY.

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### PART I.

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#### INTRODUCTION.

IN the work of which the present is an abridgment, I was led to consider the date which pointed to the deliverance from Egypt as the “first chronological prophecy on the record of the word of God.” My attention, however, has subsequently been directed to, and I have been urged to notice, the anterior date of the 120 years’ warning given to Noah, and by him to the world, of the then approaching judgment of the Deluge. To us, who are living on the very eve of the termination of the “times of the Gentiles,” this period, which is so prominently brought to our notice by the Lord Jesus Christ himself, as descriptive of the time immediately preceding his second coming (Matt. xxiv. 37—39; Luke xvii. 26, 27,) is indeed one replete with interest and importance.

The following is the Prophecy:—“And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” (Gen. vi. 3.) Or, as it is rendered by Dr. Boothroyd, in his Family Bible:—“And Jehovah said, My Spirit shall never pronounce judgment on man unwarned. They are but flesh. Their days therefore shall be an hundred and twenty years.”

From this passage it appears that this was truly and properly a prophetic date, and that God, by Noah, declared unto all living, that He would wait 120 years, and *only* 120 years, before He executed his purposed vengeance on an ungodly

world. There was a date fixed, not for doubtful and disputable speculation, but for the same holy purposes as dates are with equal clearness and certainty now fixed,—for warning and watchfulness. And when God has thus been pleased to fix upon dates, it requires not, as some would allege, “the spirit of a prophet to pierce the mystery of the future;” for Revelation, in whatever form it is given, is undoubtedly intended to serve a special purpose to the Church of Christ, and, when the time arrives that it is required, to be understood.

The analogy which our Saviour exhibited of the days of Noah answering to those of the present time, appears,

1st. In the suddenness of that destruction which is coming upon the world. In one day “the fountains of the great deep were broken up, and the windows of heaven were opened,” and, to those who were not in the ark, hope for ever fled: so, in like manner, “As the lightning cometh from the East, and shineth unto the West, so shall also the coming of the Son of Man be” (Matt. xxiv. 27). “At midnight there was a cry made, Behold, the Bridegroom cometh!” Matt. xxv. 6; 2 Pet. iii. 10; Rev. xvi. 15, &c.

2d. In its universality. It was not, like the subsequent judgments on Sodom and Gomorrah, on Egypt, on Canaan, on Israel and Judah, or like those on the ancient Roman world, confined to one particular nation; it extended to all mankind, and “took them all away: so shall the coming of the Son of Man be” (Matt. xxiv. 39). See the seventh trumpet and the seventh vial; where it is said, “And the seventh angel poured out his vial INTO THE AIR.”

3d. In the indifference, sensuality, and infidelity of the world: “They were eating and drinking, marrying and giving in marriage, *until* the day that Noah entered into the ark.” Peter calls it “the world of the ungodly” (2 Pet. ii. 5). And God saw that “every imagination of the thoughts of his heart was evil continually” (Gen. vi. 5). So in the present day, “there are scoffers, walking after their own lusts” (2 Pet. iii. 3; 2 Tim. iii. 1—5): and the world abounds to an unprecedented degree with infidelity and crime.

4th. In the exceptions that grace will make. As in the one instance Noah and his family were preserved, he being found righteous before God (Gen. vi. 9; Gen. vii. 1; 2 Pet. ii. 5); so in the coming judgments of God upon the world blessed be His name! there is a special number, the true church of Christ upon earth, who are sealed for deliverance (Rev. vii.; Matt. xxiv. 40, 41; Matt. xxv. 10, &c.); and for whom these words



are intended, "When ye see these things coming upon the world, then lift up your heads, for *your* redemption draweth nigh."

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## PERIOD I.

*From the call of Abraham and from the mockery of Isaac, to Israel's deliverance out of Egypt: 430 years, from 1921 to 1491 B. C.; and 400 years, from 1891 to 1491 B. C.*

*The Prophecy.* Gen. xv. 12—14 (see also Acts vii. 6, 7); Ex. xii. 40—43 (see also Gal. iii. 17).

The first chronological prophecy on the records of the Holy Scriptures, posterior to the Deluge, was given to Abraham, in connection with the promise of his son Isaac and a "seed numerous as the stars of heaven," and refers to the rise, subjugation, and great deliverance of that seed from Egypt. It commences with the spring-head of Israel as a nation,—the calling of Abraham from a land of idolatry; separating him from the rest of the world, that he and his family might be the depositaries of the oracles of Jehovah, and the recipients of the types, promises, and prophecies which were to shadow forth and represent the coming of Him who was to be the *Desire of all nations*, and the great atoning sacrifice for sin.

It includes the first epoch of the wonders of the Jewish history—the days of its youth;—and may be considered as a new foundation laid for the visible church of God, Abraham being called the father of the faithful, and a pattern for believers in all ages. It embraces the lives of Abraham, Isaac, and Jacob; of Joseph and his brethren, the heads of the twelve tribes of Israel: and includes the cruel bondage of their descendants in Egypt; and the wonders and miracles done at the court of Pharaoh, through the instrumentality of Moses and Aaron, up to the night of their memorable exodus and great deliverance.

This period has two durations: 400, and 430 years. The former, that of 400 years, was announced to Abraham in Gen. xv. The history of it is briefly given by Stephen (Acts vii. 2—6). The latter duration, of 430 years, is not named until after the period had expired, by Moses, Exod. xii. 40; by Paul, Gal. iii. 17.

The commencement of these two durations is at separate times—the 430 years being reckoned from the calling of

Abraham; the 400 years from the mocking of Isaac by Ishmael.

The first commencement is marked by the call of Abraham from the land of his fathers; the promise of the Messiah from his seed; and the grant of the land of Canaan (Gen. xii. 1—3, 7). This *complete grant* of the kingdom of Canaan—a grant which never has been, and never can be, rescinded—gives the Israelites a title to this territory which no other people ever had to any earthly possessions:—it is theirs by the gift of God. (Gen. xiii. 14, 15, 17; xvii. 8). *It is still, and ever will be, their own land.*

The second commencement is the separation of Isaac and Ishmael. This event separated the heir of promise from him that was born after the flesh; and was the ostensible act which shewed to the world that it was in Isaac that Abraham's seed should be called. The Apostle Paul represents this transaction as an allegory, signifying the two covenants, and typical of the Levitical and Christian dispensations (Gal. iv. 22—31). Thus, as the commencement of the first duration was marked by the grant of the country and land of Canaan; so that of the second was, by shewing whose seed, of the two sons of Abraham, was to possess it.

*The two durations had a common termination*—the deliverance from Egypt—an event attested by such stupendous miracles, and followed by such important consequences, that it is not less a subject of encouragement, praise, and wonder to the Jews, than it is to every believer. The Lord himself appeals to it as an astonishing and sublime manifestation of His power and goodness on behalf of his creatures. (Exod. xx. 2; Num. xv. 41; Deut. xiii. 5, 10; Judges ii. 12; &c. &c.) It was, in fact, a season of such surpassing wonders, that it is only to be exceeded by what shall happen when this land shall be again restored to them; and then it shall be exceeded (Jer. xvii. 15, 16).

*The exact time of the commencement, and consequent accomplishment, of these two durations, could only have been known with certainty after the deliverance from Egypt had taken place.*—There was nothing in the language of the prophecy itself that could lead the mind to fix upon the date of its commencement. It is difficult to conceive a more abject state of degradation than that to which the Israelites were at this time reduced. From oppression so great, from a night so dark, there could appear no human hope of deliverance. Yet when the predicted hour arrived, Jehovah shewed, in the sight of all their enemies, that there is no depth of misery, however great; no chains of slavery, however strong; no state of degradation, however low,

that can bar the accomplishment of His purposes of love and mercy.

*The commencement was not to be dated from the time the prophecy was given.*—The date generally assigned to the transactions between the Lord and Abraham, recorded in Gen. xv., when this chronological prophecy was given, is the year B. C. 1913 or 1911; which falls in between the two actual commencements. If it were known to the children of Israel during their bondage, they would probably have calculated the termination from this time, which would have brought it 20 or 22 years before it actually transpired; and this circumstance might probably add to the hopelessness of their situation. But though it hath pleased the Lord to throw a certain degree of obscurity around the clearest revelations He hath made respecting future events—particularly as it regards times and seasons—yet is there nothing uncertain or indefinite: and such reflections apply to those chronological prophecies the completion of which the church is now looking for. And the posterity of Abraham may rest assured, that that great deliverance, which is promised them, and for which they are now looking, will in the fulness of time be made manifest: and that, however discouraging appearances may at any time be, yet will God then do his work—his *greater work*—to put them again in possession of their own favoured land.

But it was not immediately after their deliverance from Egypt that this consummation was permitted to take place. The people were to be led forty years in the wilderness, “to humble them, to prove them, and to know what was in their hearts, whether they would keep His commandments or no.” For it is the usual way of God’s providence, when He has any very great mercies to bestow, first to prepare his people for their reception, and then to make the bestowment.

A similar line of proceeding will, it is probable, take place in the “latter day,” when possession will be again given them of their country. A period of thirty years, and subsequently of forty-five years, is spoken of as intervening between the time of their restoration and the Millennium. During this time, no doubt the Lord will again plead with them; the hardness of their hearts will be taken away; they will look unto Him whom they pierced, and mourn. And it is a reflection that forces itself upon the mind, in connection with the time in which we are living, that not only Egypt was thus visited with these heavy and fearful judgments, but likewise the inhabitants of Canaan—the people amongst whom the children of Israel sojourned the former part of this period—were in their turn totally ruined, and became the victims of God’s unsparing vengeance.

## PERIOD II.

*From the first year of Ahaz to the final overthrow of the kingdom of Israel: 65 years, from 742 to 677 B. C.*

*The Prophecy.* Isai. vii. 1—9.\*

The events which commence and terminate this chronological Period, are connected with the closing scenes alike of Israel's and Judah's prosperity. As the space of the First Period embraced the days of their youth, so the time between the First and Second Period embraces that of their full maturity and manhood. But as the object of prophetic dates does not, on any occasion, appear to be intended for seasons of prosperity—only as supports in seasons of affliction and trial;—so none were therefore given during this long interval; which lasted, from the conquest of Canaan under Joshua in 1451 B.C., to the period now under consideration, above 800 years. This includes the brightest period of the Jewish history, and the highest external glory of the Jewish church. Being the only instance of a people living under a Theocracy, or the immediate government of God, which the world ever saw, the events of their nation must of necessity be of a character corresponding to this high distinction; and the mind is prepared, after being acquainted with what the Almighty did for them in the period already considered, up to their conquest of Canaan, to expect something out of the ordinary course of things in their history. (See Heb. xi. 32—35.)

In the Book of Revelation the Jewish church is compared to the moon, which, when the Sun of Righteousness arose on a benighted world, the church is represented as having under her feet; and this period of its history was when she might be said to be at *the full*. At the time of Solomon especially—which was about the middle point between the calling of Abraham and the coming of Christ—the Jewish church in a remarkable manner shadowed forth, though but faintly, the king-

\* The last two verses are thus rendered by Dr. Jebb:

“Though the head of Assyria be Damascus,  
And the head of Damascus Retzin;  
And the head of Ephraim be Samaria,  
And the head of Samaria Remaliah's son;  
Yet within three score and five years  
Ephraim shall be broken, that it be no more.”

dom of Christ in its state of glory, as it shall be in the latter ages of the world.

This external glory was, however, of short duration. From this time the Jewish Church began to decline, gradually making way for the more glorious dispensation of the Gospel.

As soon as her troubles came upon her, then did the Lord have recourse to what has ever been a support to the church under all her sufferings—to prophetic dates.

But for the apparently insignificant date now under consideration, the destruction of the kingdom of Israel would have been, as it generally is, considered to have happened on the invasion of Shalmaneser, king of Assyria; whereas it is certain that, according to this date, it did not take place till forty or fifty years afterwards. That the country was not wholly stripped of its inhabitants by Shalmaneser, appears from many passages of the history of Josiah; for when he began to purge the land from idols, Israelites are mentioned as still remaining there. (2 Chron. xxxiv, 6, 7, 38; xxxv. 18; 2 Kings xxiii. 19.)

There must have been a few inhabitants until the invasion of Esarhaddon; and it was then, at the expiration of this prophetic date of sixty-five years, that the land was utterly despoiled, and the irrecoverable ruin of the Ten Tribes took place; for Esarhaddon carried all the remnant of the people into Assyria; and then, to prevent the land from being desolate, he brought others, from Cutha and from Avah and Havath and Sepharvaim, to dwell in the cities of Samaria, in their stead.

Thus accurately is the period fixed when ten out of the twelve Tribes were carried captive, and made outcasts from their own land; and thus accurately are we furnished with a datum from whence to calculate the chronological prophecies connected with their restoration. The date was to be reckoned from the time it was given to the Prophet Isaiah; which was on the occasion of the King of Israel conspiring with the King of Syria to dethrone the Royal House of David, and set up a stranger as King of Judah in the room of Ahaz: they not knowing, or forgetting, that from his family “a virgin should conceive and bear a Son, and should call his name Immanuel;” which was the sign the Prophet gave him to calm his fears. And this was one of those extraordinary interferences on behalf of Judah, which are so often found in the history of its kings, in which God stepped out of the common order of his providence for their preservation, even though Ahaz himself “did evil in the sight of the Lord.”

The close of the Period was to be marked by the ruin of one of those enemies that had thus plotted his destruction: the event

happened according to the prediction, and Israel ceased to be a nation. But the prophecy has a reference, not to the captivity of Israel only, for the captivity of Manasseh happened at the same time: and as both kingdoms are predicted to be restored at the same time, if their united ruin is to be dated from any *one* period, it must be from the year when one common ruin fell upon them.

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### PERIOD III.

*From the Commencement of Judah's Captivity in Babylon, to the decree of Cyrus, 70 years, from 606 to 536 B. C.; and from the Destruction of Jerusalem to the Decree of Darius Hystaspes, 70 years, from 588 to 518 B. C.*

*The Prophecy.* Jer. xxv. 8—12; xxix. 10.

The tribe of Judah being the one from which the Messiah was to spring, had an especial blessing resting upon it. As, however, its privileges were great, so likewise the judgments that followed its awful apostacy. Yet, ere their country was left a desolation, it pleased God to give them a distinct promise of a return, and to name the time when it should take place.

The peculiarity attending this chronological date, is, that, without offering the least violence of interpretation, it will bear to be considered as commencing and ending at two separate and distinct times; each corresponding commencement and termination including exactly the specified period of seventy years.

The primary commencement of this period was in the fourth year of Jehoiakim, 606 B. C., when Nebuchadnezzar first invaded Judea (2 Chron. xxxvi. 6, 7.) This origin is confirmed by history; and also by the corresponding termination, which, when the time arrived, in 536 B. C., was marked by Cyrus, after the taking of Babylon, proclaiming by a formal edict liberty unto the Jews to return to their own land; and to this work he was specially appointed. (Isa. xlv. 28; xlv. 1, 13; 2 Chron. xxxvi. 22, 23; Ezra i. 2.)

This was one termination of the period of seventy years, as the first invasion of Nebuchadnezzar was the first commencement. But the predicted desolation was not completed until

eighteen years afterwards, when Nebuchadnezzar took Jerusalem, and fulfilled to the letter the threatening denounced to Hezekiah. (Isa. xxxix. 5, 7.)

This was another, or second, commencement from which the captivity might be dated; and exactly seventy years afterwards it was responded to by another edict of the kings of Persia, issued by Darius Hystaspes, in the fourth year of his reign; forming a second and final termination.

As, in the First Period, it was noticed that Egypt and Canaan were signally punished; so, in the present instance, similar calamities were threatened to Babylon. (Jer. xxv. 12; Isai. xlvii. 6; xliii. 19—22.)

Had these fearful predictions been known to the Babylonians, they would have looked upon them with the same unbelief and indifference as we, in this age, contemplate the still more fearful judgments which, under the same oppressive *name of Babylon*, are intended to fall upon those nations which are now, and have been—what Babylon once was—persecutors of the Lord's people, both Jews and Christians. (Rev. xvi. 19. See also Jer. i. 51; Rev. xvii. xviii.)

These heavy judgments, pronounced in their primary application against Babylon of old, were not only *threatened*, but to the very letter executed. And if Babylon, so much against all probability, fell, what security have the nations of Europe, in their armies and in their navies and in their other fancied resources, against the equally express declarations of Jehovah? If God has said, their oppressors shall all be overthrown, that word must be accomplished.

The covenant relations in which God stands towards the Jews, attach an inexpressible degree of importance to them as a people. Nations which have in former times oppressed them, have incurred Jehovah's severest vengeance: and it may be added, that nations which have been kind to them, have had their cup of judgment mingled with mercy. The Persian monarchs, in many instances, treated the Jews with distinguished favour: they issued edicts by which they were reinstated, under Zerubbabel, Ezra, and Nehemiah, in their own land: and hence the kingdom of Persia to this day exists; whilst Babylon is a desolation (Isa. xliii. 19); whilst also ancient Greece and Pagan Rome have been utterly overthrown!

## PERIOD IV.

*From the Edict given to Ezra in the seventh year of Artaxerxes, to the Death of Christ; 490 years, from 457-6 B. C. to A. D. 33 or 34.*

*The Prophecy.* Dan. ix. 1, 4, 20-27.

As the Jewish church was noticed to be represented as the moon, so we have now come to her last quarter. Those especial manifestations which had hitherto been her peculiar glory, almost ceased; her solemn ordinances and significant institutions became almost empty ceremonies, observed in the mere letter; and when He came, who was predicted in this prophecy, he found, under a fair outside, all was emptiness and rottenness within.

Her history was left, at the close of the last Period, connected with that of the kingdom of Persia; and from henceforward becomes connected in the vicissitudes of the ruling nations of the world. The edicts of Cyrus, and afterwards of Darius Hystaspes, granted them great privileges; but a more extraordinary interposition in their favour is recorded in the Book of Esther: God, in his wonderful providence, elevated a Jewess to the throne of Persia, and raised Mordecai, her near relative, to the situation of prime minister. To carry still further his gracious designs towards his people into effect, Artaxerxes granted to Ezra and Nehemiah two similar edicts to those of Cyrus and Darius; the former in the year B. C. 457, and the latter in the year 444. The one given to Ezra was the most important, and is fixed as the commencement of the seventy weeks of this prophecy; and ought probably to be considered as the commencement of another yet unfulfilled Period. (Ezra vii. 11-26.)

Considering the Jewish church and state to have lasted 2000 years—that is, from the time of Abraham to the death of Christ—Abraham stands at the head of the first quarter; Moses, the second; David, the third; and Ezra, the fourth and last; each portion occupying about 500 years. So that his name stands in juxta-position with the three most important characters in the holy Scriptures: and this appears to be the proper and true point of time from whence to date the commencement of the 2300 years, relating to the more important cleansing of the same holy sanctuary.



With regard to the great event that *terminates* this 490 years, there can be no doubt. There was only one event that ever happened in this world which could be said "to finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness;" and that event was the *Death of Christ*, the God-man Mediator (see 1 Pet. i. 10, 11). The salvation thus wrought out by the blood and righteousness of Christ, was the antitype of all that had been shadowed forth by the priests in all their sacrifices and offerings from the beginning of the world. It was the main thing that had been pointed at by the various institutions of the ceremonial Law; it is the subject which runs throughout the whole of the Psalms, and all subsequent prophecy; and it finished the Levitical dispensation.

And here let it be observed—and it ought to arrest the attention of every son and daughter of Adam—that in naming the time when this all-important transaction should take place, it is conveyed in language expressive of the *grand essentials* of the Gospel, in opposition to every other scheme of salvation devised or trusted to by man.

First, That, by the fall and transgression of our first parents, sin and sorrow and misery were entailed upon, and have followed, all their posterity, in all successive generations; so that not an individual has escaped the pollution (Gen. vi. 5). But the penal effects of this hereditary guilt are, in the elect, cancelled by the death of Christ; for by this one great sacrifice "the transgression was finished:" "As in Adam all died, even so in Christ shall all be made alive." Wide and extensive as were the consequences of the Fall, so, wide and extensive are likewise the consequences resulting from the Atonement, as far as regards the curse entailed by *inherent* sin and pollution, irrespective of believing or disbelieving, and when unaccompanied by *actual* sin. Hence it may be presumed none are finally lost irrespective of their own actions, and their own sins; and hence the salvation of infants and idiots, who have never had the power of sinning.

But the efficacy of the sacrifice of Christ extends likewise to *actual* guilt; for He not only died to "finish the transgression," but to "*make an end of sins.*" The condemnation therefore is, that "light is come into the world, but men love darkness rather than light, because their deeds are evil." There is no limitation in the offered mercy (Is. lv.; xlv. 22; i. 18). Through faith in the Lord Jesus Christ, an innumerable company have washed in this overflowing fountain opened for sin and uncleanness, and have been made whole. The sins of persons of *all* characters, and of *all* degrees of guilt, have been forgiven and

blotted out, through the blood of his cross (Matt. i. 21; Acts iv. 12; Heb. ii. 2, 3.)

It is further implied, however, that God does not leave the sinner here. He is not only *forgiven*, not only saved from the awful consequences of sin; but he is reconciled, by the death of Christ, to Him from whom by sin he is so awfully estranged. Among the blessings enumerated by the Holy Spirit through Daniel, or rather through Gabriel who addresses Daniel, it is therefore added, that this great event also was "*to make reconciliation for iniquity.*" God is love: hence He does not, in the salvation of sinners, merely rescue them from eternal damnation—no; He adopts him into his family, making him an heir of God and joint heir with Christ. (Rom. viii. 17; 2 Cor. v. 19.)

It is an act peculiar to God alone, that, in pardoning sin and reconciling us to Himself, He can also justify and make us righteous; for the death of Christ was, further, to "*bring in everlasting righteousness;*" clothed in which, the believer stands perfect and complete before God. (Ps. xvii. 15; Isa. xxiii. 6; Rom. viii. 33.) Every believer, therefore, stands before God not merely as a pardoned and reconciled sinner, but he stands as *justified*—clothed with the wedding-garment of Christ's righteousness; pure from every defilement; "*complete in Him.*" (Rom. v. 19; 2 Cor. v. 21.)

Thus clearly is the doctrine of Justification by Faith without the deeds of the Law, expressed by Old-Testament Prophets, as involved in the death of Christ. It is this doctrine for which so many martyrs have shed their blood: it was by this that, under God, Luther, and Calvin, and Cranmer, and Knox, and other Reformers, achieved their triumphs over the errors of Popery: and it is the saving belief of this that emphatically constitutes the *Church of Christ*—that true church, respecting which so much is said in the prophetic writings of the New Testament, particularly in the Book of Revelation; and which is destined to have a universal triumph over every system of error and apostacy, whether in the shape of Mohammedanism, Popery, Infidelity, Socinianism, or any other human scheme of salvation; and in which the Jew, as well as the Gentile, shall ere long be enabled to rejoice.

As the deliverance from Egypt, on the night when the first-born of the land were all slain, was perpetuated throughout all the generations of Israel by the institution of the Passover, which conspicuously typified the death of Christ; so, on the very evening when this type was to vanish for ever, the introduction of a new dispensation was appointed to be commemorated by another, more simple and significant, standing ordinance, to be observed for an assigned period in the Christian,

as that had been in the Jewish church; and this was, the institution of the Lord's Supper. (1 Cor. xi.)

Our attention is not only drawn, in the 24th verse of the chapter in which this prophecy is contained, to those four essential points of doctrine which have been briefly noticed—namely, the finishing of the transgression, making an end of sins, making reconciliation for iniquity, and bringing in everlasting righteousness;—two other important circumstances are mentioned, as attendant upon or following the death of Christ—the “*sealing up of the vision and the prophecy, and anointing the Most Holy.*”

By the “*vision and the prophecy,*” in this place, is undoubtedly meant the revealed word of God, which soon after the death of Christ was *sealed up, or completed*. (Heb. i. 2; Rev. xxii. 18, 19.)

Nevertheless, although He had closed and sealed up his revealed word, He did not leave himself without a continued witness in the church by the gift of His Holy Spirit. (John xvi. 13; Acts ii. 1, 4; 1 Cor. vi. 19, 20.)

After this “*sealing up*” of the word of God is mentioned, the list is thus closed, “*And to anoint the Most Holy.*” Thus signifying that it is the ultimate expectation of the Christian church to welcome her coming Lord: and hence we are taught in the Lord's Prayer to say, “*Thy kingdom come.*”

Having thus noticed the great events which mark the commencement and termination of this chronological prophecy—namely, the *commission given to Ezra, and the death of Christ*—I now proceed to notice some peculiarities, which distinguish the structure of this famous and remarkable prediction from the others which have been already considered.

i. The first foretels events to be accomplished within seventy weeks, in general—which were brought to pass by the death of Christ—contained in the 24th verse.

ii. The second, events to be accomplished precisely at the end of three particular periods, into which the said general number of seventy weeks is divided; contained in the 25th, 26th, and 27th verses. This divides the 490 years into three particular periods, and assigns particular events to be precisely accomplished at the end of each:

First, seven weeks, or forty-nine years. The building of Jerusalem, begun by Ezra, and finished by Nehemiah 408 B. C.

Second, sixty-two weeks, or 434 years. The beginning of Christ's ministry.

Third, one week, or seven years. In the “half” of which happened the death of Christ.

iii. The third peculiarity, that its commencement could not be known till after its completion, because it could not *à priori* be determined which of the four "commandments" issued by the kings of Persia was the one fixed upon by the Holy Spirit, in assigning the date of 490 years; and because the termination referred, not to the birth, but to the *death* of Christ.

iv. Another peculiarity is, that the length of time is not given in the plain term of years, but in the prophetic language of weeks of years—as is expressed in Ezekiel, "a year for a day." See also Num. xiv. 34.

v. The last remark is, that the point which marks its termination—A. D. 33, or according to Sir Isaac Newton A. D. 34—was but the introduction to a *series of events*, which was to bring about a consummation of evil and of judgment to the Jewish state. But it was not till the Gospel had been preached to the murderers of the Saviour that the dreadful threatenings were fulfilled; and even then God did not leave them without a gracious reservation. (Hos. iii. 4, 5; Luke xxi. 24; Rom. xi. 25; also 12, 15.)

It is evident that mercy is in reserve for the Jewish people, and that they will ere long be gathered in on every side, and brought to their own land; and that this glorious era will be the introduction of a new dispensation to the world.

I will only add the fervent prayer, that the ever-blessed Spirit may prepare our minds for His coming judgments; enable us to keep on our watch-tower, with our loins girt and our lamps burning; and when the awful blast is sounded, which shall reverberate through the length and breadth of the world "It is done," may we be able to lift up our heads with joy, to meet our coming and adorable Lord and Saviour.

## PART II.

## INTRODUCTION.

*Explanation of the Seals, Trumpets, and Vials.*

BEFORE we proceed in the regular order of the Periods, it will be found of material advantage briefly to turn our attention to the symbolical visions of the Apocalypse. I consider the Seven Seals and the Seven Trumpets, as descriptive of *two distinct series of events*, running in nearly parallel lines.

*The first of these series*, being given under the emblematic representation of the opening of Seals, has a reference to those great events which were to receive the stamp of legitimate authority, or the *seals* of established empire.

*The second series*, being given under the opposite emblem of the sounding of Trumpets, represents those events which were to be ushered in by successful invasions, ravages, and overthrows; by the “sound of trumpet and the alarm of war.”

Before applying these general principles to the events of history, we must refer to the unfulfilled prophecies of the Old Testament, which appear to be the six following:—

1. *The destruction of the undivided Roman Empire*—represented by the cutting down the great tree of Nebuchadnezzar; the demolition of which did not take place until the empire was attacked by the barbarous nations; when it was bound together by a “band of iron and brass,” or by the Latin and Greek kingdoms.

2. *The division of the Western or Latin branch of the Roman Empire into ten kingdoms*—predicted by the ten toes of the great image, and the ten horns of the monstrous wild beast.

3. *The springing up of the little Papal horn, or kingdom*, in the midst of these ten kingdoms, which was to do such great things; into whose hands the saints were to be given, and which was to wear them out by its persecutions, and that for 1260 years.

4. The similar springing up of the *Mohammedan little horn*, out of, or behind, one of the four Grecian kingdoms, into which Alexander's conquests were divided; and which was to profane the sanctuary, cast the truth down to the ground, and to "practise and prosper."

5. The rise of the still professedly more anti-Christian power of *Infidelity*, which was to appear towards the close of the 1260 years, or towards the "time of the end;" and which was to magnify itself above every God; and for a short time to enjoy, in its blasphemies and persecutions, a course of extraordinary prosperity.

6. The breaking in pieces and total disruption of the kingdoms of this world, and the subsequent setting up of *Messiah's kingdom*, predicted by the destruction of Daniel's great image, and also in the Psalms and Prophets.

It may be observed, that the *Seals* refer to events more particularly connected with the affairs of the Church; the *Trumpets*, to secular events with which such Church affairs were connected; the *Vials*, irrespectively to both series of events.

The *Seals* from the first series of Apocalyptic visions—from their referring to events which happened foremost in the order of time, and from their bringing into the Church that *daring imposture*, which drew down Divine vengeance, and brought on the judgments of the Trumpets.

Popery, which had commenced in the time of the early Christians, became legalized and established by *four distinct acts or decrees of Roman Emperors*.

*First Seal*.—The ratification of the canons of the Council of Nice by Constantine, A.D. 325. The seal of the *triumph* of Christianity over Paganism—hence a "white horse," a "bow" and "a crown."

*Second Seal*.—A decree issued by the emperor Gratian, A.D. 379. This slaughtering and bloody period is justly expressed by a "great sword" and "red horse."

*Third Seal*.—An edict issued by Valentinian III., A.D. 445. The state of the church was one of gross ignorance and darkness. Dissensions continued. The vices and corruptions of the clergy, and the many heresies that prevailed, produced a famine of the faithful preaching of the Gospel—thus a "black horse," "a scarcity of bread," and a "pair of balances," are expressive symbols.

*Fourth Seal*.—The celebrated edict of Justinian, A.D. 533, which fully established Popery, by acknowledging the Pope *head of all the churches*. The desolation to the true church which this caused, is truly expressed by "Death" and "Hell."

This event, as forming the first commencement of the period of 1260 years, will be hereafter more fully considered.

*Fifth Seal.*—The great Treaty of Passau, A. D. 1552, the era of the Reformation; when the Reformed Churches had many privileges *confirmed* to them, and were *acknowledged* as a separate religious body. It expresses a *feeling of disappointment* at such a termination of the Reformation; for it left the “souls under the altar,” who had been slain for the faith of Jesus, rather in a state of expectation than of joy.

*Sixth Seal.*—The events represented by this seal form the termination alike of the “Fifth and Seventh Periods,” or those of 2520 and 1260 years.

The French Revolution, in the progress of which Francis II. issued a proclamation, by which he placed the affairs of the church under the dominion of Napoleon, the infidel Emperor of France, who now became the seventh head of the Roman empire and the successor of the Cæsars. The language used, after the opening of this seal, commences by stating the fact that there shall be a *great revolution*. That which in 1789 broke out in France answers all the other particulars; and God grant that the referring the momentous events which have characterized the present period of the world to their proper place in the prophetic page, may be the means of stirring up many to sigh and cry for the abominations of the land.

But the correctness of this application of the events of the Sixth Seal, to those of the French Revolution, admits of still clearer demonstration; and that from another series of events, which is symbolized by the pouring out of *Seven Vials*. They are denominated the seven *last* plagues; and bear the most convincing proof that they are interwoven with the *last* two of the seven seals, with the ceasing of the sixth and the sounding of the *seventh* trumpet.

In introducing them (Rev. xv.) the Apostle saw those who are represented in the Fifth Seal as feeling disappointment at God’s delaying vengeance, now expressing the most perfect approbation of his righteous and merciful dispensations.

The symbolical representations of the first five of these vials (Rev. xvi.), furnish a connected historical outline of those great events which, in the Sixth Seal, were given in general terms and without regard to order; likewise they exhibit, in five distinct scenes, the different aspects which these awful judgments assumed, from their rise in 1789 to their close in 1815.

*First Vial.*—The “*noisome and grievous sore*,” was the prevalence of the spirit of revolution and infidelity in all the countries overrun by the French armies, from 1789 to 1793.

*Second Vial.*—The “sea,” in the language of prophecy, denotes a nation, or nations, in a state of violent agitation, set free from the restraints of all laws, and in the wildest disorder. Such was France during the *reign of terror*, between 1793 and 1796.

*Third Vial.*—By “rivers” I understand the *richest and most fertile* parts of the empire; and by “fountains of waters,” those parts or places which are more eminently the *head quarters*, the *principal possessions*, &c. of the church. The Divine vengeance fell upon those Papal states and nations connected with the Papal dominions, from 1796 to 1806.

*Fourth Vial.*—France, as the instrument of the Lord’s vengeance under the former vial, was, with the exception of the last year or two, a Republic. But after the Emperor of Austria’s renunciation of the headship of the Roman Empire, Napoleon, who had been crowned King of Italy, became the “sun” of the Western Roman world, and its “seventh head.” The rays of this political sun scorched with all the fury of an intolerable military despotism all the nations of Europe, from 1806 to 1812.

*Fifth Vial.*—The throne of the Roman Empire, or of the wild *beast* of Daniel’s vision, or of the infidel *beast* in Rev. xvii., was now, on Napoleon’s becoming the seventh head, transferred to France. This vial exhibits the downfall of that short-lived imperial power—one of the most memorable reverses the world ever witnessed—from 1812 to 1815, which ends the commotions of the Sixth Seal.

*Seventh Seal.* (Rev. viii.)—Admitting that the interpretation of the former six seals is correct, it must follow that the operation of the Seventh is now *rapidly going on*, and that for the last nineteen years we have been *living under its influence*. Its character is neither that of *expectation* nor of *retribution*, but of *silence*—of awful suspense. It is an interval in the work of desolation—such perhaps as preceded the Deluge during the building of the Ark, or such a one as preceded the destruction of Jerusalem after the death of Christ.

The event which gave it the *seal* of empire, was the abdication of the Emperor Napoleon, June 1815. This great act is confessedly connected with an epoch in the history of Europe as important as has ever been recorded. It left the Roman world, for the first time, *without a head*; thus stamping upon it a most permanent change.

The complicated events of the Sixth Seal are arranged and explained by the *first five* Vials; those of a more quiet character, under this Seventh Seal, will be found to be explained by the *sixth* Vial. But as this vial contains the symbolical



representation of two *such silent operations*, one of which is connected with the ceasing of the Sixth, or Turkish, "*Trumpet*," it will serve to place the subject in a more striking point of view if, before we proceed with its explanation, we consider the whole series of Trumpets up to this point of time.

The nature of the events signified by the Trumpets may be briefly summed up thus:

1. They have been produced—not by means of international wars, but—by the instrumentality of barbarous nations situated *beyond the bounds of the Roman earth*.

2. They have been caused by great external violence, of the nature of *invasions, rapid conquests, and complete overthrows*.

3. They have uniformly been characterized with the very worst evils attendant on war; such as *indiscriminate slaughter, rapine, devastation, and exterminating ruin*.

*First Trumpet* (Rev. viii. 7).—The invasion of the Northern Goths under Alaric, A.D. 396.

*Second Trumpet*.—The invasion of the mighty and numerous hordes of the Huns under Attila, A.D. 433.

*Third Trumpet*.—The devastation made by the Vandals, under Genseric and their persecutions, A.D. 439.

*Fourth Trumpet*.—The extinction of the Western Empire, under Odoacer, A.D. 476.

The three following are ushered in as Woe Trumpets. This proclamation plainly intimates, that the calamities of these trumpets shall be greater and more terrible, and refer to events of higher importance, than the four former ones; and hence our attention is in a more special manner called to their contents, which are consequently set forth with more particularity.

*Fifth Trumpet*.—The Saracens, who propagated the religion of Mahomet by the sword.

*Sixth Trumpet*.—The Turks, who in A.D. 1453 overthrew the Eastern Empire, by the taking of Constantinople, under Mahomet II.

Thus we have brought up the trumpets and seals to the *present time*, or to the sixth vial; which contains *two distinct silent operations*; one predicting the ceasing of the Sixth or Turkish trumpet; and both involving and explaining the characteristic "silence" of the Seventh Seal.

*Sixth Vial*.—The drying up of the Turkish Empire. The appearance of the three unclean spirits of Despotism, Infidelity, and Popery; the issue of whose conflicting struggles is stated to be, to gather "*the kings of the earth*"—that is, the kings of the prophetic earth—and likewise "*of the whole world*," "to the battle of that great day of God Almighty."

And this annunciation being followed up with an idea of its *extreme suddenness*, an earnest admonition for all to be *on their watch*, and the name of *the place* where this great gathering is to be, surely implies that something of a most awful nature is to take place!

*Seventh Trumpet.*—We may with certainty conclude it will form an important epoch in the world, and a time of extreme “*wrath*” and vengeance.

*Seventh Vial.* (Rev. xv. 17—21.)—It is said, first, there will be *great commotions*—“voices, thunders, and lightnings;”—that these will be followed by a Great Revolution, so “*great and mighty*” as was never before seen. From this it appears, that the spirit of *insubordination* and *infidelity*, which now agitates the nations, will ere long become universally triumphant, and produce the greatest revolution that ever was known; which will be followed by a very great hail-storm, or a great Northern Invasion. These events of the Seventh Trumpet and the Seventh Vial, according to the subsequent chronology, will happen in 1843—4.

The connection of these great events with the preservation of a “sealed” people—with “the battle of that great day of God Almighty”—with the restoration of the Jewish nation—and with “the kingdoms of the world becoming the kingdoms of our Lord and of *His Christ*, will be hereafter considered; and I now conclude by saying, that while all should “sigh and cry for the abominations of the land,” believers ought to look beyond the present darkened atmosphere, to the righteous dealings of God therein—to their own everlasting safety in Christ, their exalted Head—to the dishonour now done to His great Name being for ever effaced—and to the new and glorious dispensation which will ere long arise on the world. We may all, therefore, with a firm reliance on our covenant God and Father in Christ, join with Cowper, the poet of the New Testament, in saying,

“Haste then, and wheel away a shatter’d world,  
Ye slow-revolving seasons! we would see  
(A sight to which our eyes are strangers yet)  
A world that does not dread and hate His laws,  
And suffer for its crime; would learn how fair  
The creature is that God pronounces good;  
How pleasant in itself what pleases Him.”

## PERIOD V.

This Period admits of a *double application*; first, to the kingdom of Israel; secondly, to the kingdom of Judah. *Each* of these distinct applications has a *double commencement and a double termination*.

*First application (Israel). From the Final Destruction of the Kingdom of Israel to its Restoration: 2520 years, from B. C. 727 to A. D. 1793; and from B. C. 677 to A. D. 1843-4.*

*The Prophecy*—Lev. xxvii. 14—28, 31—33, 40, 41, 42, 44, 45 (See also Dan. iv. 16, 23, 25, 32).

The Jews are kept, not only as witnesses against themselves, but as the Lord's witnesses in all quarters of the world, separate and distinct from all other people.

The writings of the Prophets may be considered a continuation of scriptural or inspired history, one leading subject of which is the reiteration of the gracious designs of God with regard to his ancient people of Israel. And, assuredly, as their punishments and their unexampled sufferings, recorded in this history, have received a *literal* accomplishment, so also shall the promises of their restoration and future glory. The apathy and indifference shewn by the world, and by Christian nations in particular, to the *high destinies* which await the Jews, as clearly revealed in the immutable word of God, can only be accounted for by the prevailing infidelity of the age. We are so accustomed to look upon the Jews as a powerless and contemptible people, from whom nothing can possibly be apprehended, that we consider it impossible that *they* can have any influence in the great movement that has for the last forty years been going forward in Europe, and the effects of which still threaten to rock every kingdom to its very centre. The language of Prophecy speaks otherwise, Num. xxiii. 24; Micah v. 8, 9, 15; vii. 16, 17; Zech. x. 3—6; Jer. li. 20—24. As to the question—How can these things be?—we have only to believe that what God has promised He is able to perform: "The zeal of the Lord of hosts will perform this" (Isa. ix. 7; Jer. xxiii. 7, 8; Micah vii. 15; Ezek. xx. 33—36; Isa. xi. 11, 12; Jer. xxxii. 37, 38; Amos ix. 15; Ezek. xxxvi. 33—35; Isa. lxi. 4—6).

The fact appears clear that both the kingdoms of Israel and Judah shall be restored to their own land: and the question here starts, how long shall it be ere this happy consummation takes place?

The *perfection of calamity*, which has fallen upon the whole Jewish nation, has a *perfection of duration* attached to it, in the clear, intelligible, and Divinely accredited term of *seven times*, named in four several places in this important prophecy of the 26th chapter of Leviticus.

The celebrated Mede, who wrote on prophecy above two hundred years ago, considered that the three times and a half of Daniel and St. John were the bisection of a complete number of seven times; which he called the *sacred calendar*, or the *great almanac* of prophecy; and to which he thought "all mention of times in Scripture had reference."

The reasons which have induced me to consider the often-repeated mention of the term in Lev. xxvi., as well as in Dan. iv., as having a chronological signification, are these—

1. From its being mentioned in this place in immediate connection with Israel's and Judah's awful punishment. Also in other places: Gen. xxxiii. 3; Josh. vi. 4—15; 1 Kings xviii. 43, &c.

2. There exists a probability that this "seven times" has a chronological import, from the actual time to which the event which it represents has already run, in connection with the signs of the times, and the general expectation of the church. Israel's first captivity took place B.C. 677—6. Add this to A.D. 1835, and this captivity has already lasted 2511—2 years. "Seven times," or 360 multiplied by 7, is 2520: it follows, that the whole period has only *eight* or *nine years* to run.

3. The great national shocks which attended Israel's and Judah's fall, have been responded to by corresponding shocks, portending their deliverance, and the downfall of the nations who oppressed them, calculating "seven times," or 2520 years, as the intervening period. The events which preceded the destruction of the Ten Tribes were—first, the calling in of Tiglath Pileser king of Assyria, by Abaz king of Judah; who slays Rezin, and leads a small part of Israel into captivity, B.C. 740. B. C. 731. Shalmaneser invades Palestine, and makes Samaria tributary to him.

727. He carries Israel into captivity.

724. — lays siege to Samaria.

722. — takes Samaria a second time.

714. Sennacherib invades Judea.

708. ———— loses his army before Jerusalem.

677. Esarhaddon finally extinguishes the kingdom of Israel.

The corresponding dates to this chronology, calculating the intervening period of "seven times," or 2520 years, are the following:—

B.C.	740	-	was responded to in	-	1780	A.D.
	731	-	-	-	1789	
	727	-	-	-	-	1793
	724	-	-	-	1796	
	722	-	-	-	1798	
	714	-	-	-	1806	
	708	-	-	-	1812	
	677	-	will be responded to in	-	1843-4	

It now remains to be shewn that the shocks among the nations which were caused by the French Revolution, *have* corresponded to those which preceded and hastened Israel's ruin.

The leading characteristic of the French Revolution was Atheism; the open avowal of which by the leading members of the National Convention, and by the nation in general, was a most extraordinary moral phenomenon.

The first overt act which gave impulse to this diabolical principle, occurred in 1780, when the French army having imbibed revolutionary principles in America, on its return spread them throughout France.

This event—by which the king of France, like the king of Judah in inviting the Assyrians to his help 2520 years before, nourished a principle which produced such awful consequences to himself and his kingdom—happened in the year in which this prophetic chronology requires it should have happened—namely 1780.

The next dates, of 1789 and 1793, equally correspond to those of 731 and 727 B.C., and bring us to the acmé of that awful catastrophe by which the nicely poised balance of power among the European nations, and the old institutions and long-established barriers of civil society, were *shattered to the earth*, the constitution of the Republic formerly proclaimed, the Christian era abolished, all religious worship suppressed, and *death declared to be an eternal sleep*. Thus was the important event of Shalmaneser's carrying the Israelites into captivity, and destroying the well-being of their nation, responded to by an equally important event that has shaken all modern kingdoms previous to their restoration.

The next date, 1796, brings us to the first appearing of God's modern scourge, Napoleon Bonaparte, who in this year began his victorious career, as the leader of the infidel hosts, against the Papal nations. In 1798 the French army took and entered

Rome; making the Pope a prisoner, banishing the cardinals, and abolishing for the time the whole system of Popery.

In 1806, Napoleon obliged the Emperor of Germany to resign his *imperial headship* over the Western Empire; thus abolishing for ever the "*sixth head*," or form of government, and establishing in his own person the "*seventh head*;" making himself King of Italy, and being crowned by the Pope. It was this act which constituted him the "*sun*" of the empire. And it was in the year corresponding to this, when Sennacherib, a similarly blasphemous character, first appeared in the land of Judea; and for several years, that is, from 714 to 708 B.C., was a scourge both to Israel and Judah: until, in the latter year, his immense army was destroyed in a miraculous manner before Jerusalem. In a similar way Napoleon, after he became head of the Empire for the same number of years—from 1806 to 1812—by a similar interposition of Providence lost in the snows of Russia a host more than double in number the army of Sennacherib.

4. Another reason which has induced me to consider the expression "seven times" as a chronological term, is the present "*signs of the times*."

i. The nations of the earth are again rearing the standard of *infidelity*.

ii. The renewed efforts of *Popery* to propagate its anti-Christian abominations.

iii. The *wasting away* of the Ottoman Empire.

iv. The propagation of the Gospel through the world by means of Religious Societies and Missionaries. Matt. xxiv. 14; Rev. xiv. 6, 7.

v. The extraordinary movement that has been made in favour of the Jews by the Lord's people.

vi. The fatal security and indifference shewn by the world during the present calm to any approach of danger.

In the contents of the sixth Vial we have these "*signs of the times*," and here the book of Revelation perform the *office of a living prophet*.

The mystical "*drying up of the Euphrates*," to prepare the way of the kings of the East, is generally understood to mean, to prepare the way for the return of the *Ten Tribes*, which were carried captive into the Eastern nations by the kings of Assyria: but I think the term "*kings*" had a more literal signification, and that it means *real* sovereigns. What at present constitutes the kingdom of Turkey (which threatens very shortly to be in the hands of Russia), and the kingdom of Egypt—are called by Daniel (xi. 40), "*King of the North*," and "*King of the South*"—but with regard to the Infidel powers against whom

the latter is said to “push” and the former to come “like a whirlwind,” they are “kings of the East,” as they form the eastern boundary of Europe.

The next particular in this Vial, as forming another “sign of the times,” is the existence of three distinct master-“spirits,” unclean, like frogs; the spirits of devils—Despotism, Infidelity, and Popery. The final issue of this collision is here said to be, to gather the kings of the earth (that is, of the Western Roman Empire), and of the whole world, unto the battle of the great day of God Almighty. Joel iii. 9—17; Zeph. iii. 8; Hag. ii. 21, 22.

Various passages, especially Zech. xii. 11, seem to point out, as the site of this great battle of Armageddon, the *Plain of Megiddo*, the place where King Josiah fell; which melancholy event occasioned so much mourning in Jerusalem. Modern travellers have described, as peculiarly impressive, the grandeur of this vast plain.

Preparatory to this consummation, it appears that Infidelity will triumph over Popery, and Despotism over Infidelity.

The other particular to which the attention is directed in this Vial, besides the drying up of the Euphrates and the existence of three unclean spirits, *is the suddenness with which its silence shall be broken*: “Behold, I come as a thief: blessed is he that watcheth.” How can any one be on the watch, unless he see the danger approaching; and how can he see the approaching danger, but from the roll of prophecy? That some *will be found* on this their watch, is fully implied; and from the mode of sealing described in Rev. vii., that there will be in the number of those who shall have oil in their lamps, some of every sect and denomination called Christian, but one: and it is an appalling fact, that in the symbolical representation of the elect of the Christian Church, what are described under the names of the tribes of Israel, although a complete number of twelve is mentioned, yet that it is not *the* complete number; for one tribe, the tribe of Dan, is totally omitted. If this allusion be made to any one sect, denomination, or tribe calling itself Christian, it is easy each for himself to discover to which it refers by a careful perusal of the former part of Rev. xiv.; where is described the *mystical* number of 144,000 sealed, as those who “are not defiled with women,” *i.e.* false or heretical doctrine; those “who follow the Lamb whithersoever he goeth;” and those who, standing in the righteousness of Christ, are “without fault before the throne of God.”

5. The last reason which has induced me to consider this term of “seven times” as chronological is, that its termination

1843 or 1844 is equally the termination of the Fifth, Sixth, and Seventh Periods.

These five reasons carry strong presumptive evidence that the hypothesis I have advanced is correct; and that the long period of Israel's and Judah's captivity and dispersion is nearly at an end: and that this termination will correspond to the 2520 years from the final ruin and destruction of the kingdom of Israel. Further, that whenever this time arrives "*the stone which is to be cut without hands,*" will smite the great symbolical image of Nebuchadnezzar—representing the four successive general monarchies—and *break it in pieces*; when they all will become "*like the chaff of the summer threshing floor, and the wind will carry them away, so that no place will be found for them.*"

The awful truth that this state of things is fast coming upon us, appears to be the burden and end of many prophecies, symbolical as well as chronological; some of which have been already noticed, and some which remain to be considered. It is an alarming reflection, on reviewing the former, that if changes so extensive, and attended with so many calamities, have characterized these intervening epochs of this great period of 2520 years, or what is emphatically termed "*the times of the Gentiles,*" of what nature may we suppose that change will be which *closes it*?

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*Second application (Judah). From the Dethronement of the House of David, and the Destruction of the Kingdom of Judah, to the Millennium: 2520 years, from B. C. 677, to A. D. 1843-4; and from B. C. 602 to A. D. 1918-9.*

It will appear that the chronological term "seven times," as it occurs in Lev. xxvi. and Dan. iv., has likewise a *special reference* to the tribe of Judah, to whom God gave a marked pre-eminence in its being the chosen tribe from which the Messiah, after the flesh, was to descend; and to which a *grant of the sovereignty* was distinctly and formally given.

There have been two separate and most remarkable grants given to the posterity of Abraham. First, the grant of Canaan which is common to all the tribes; second, the grant of the throne which is confined to the tribe of Judah, and the house of David. 2 Sam. vii. 13, 16; Ps. lxxxix. 3, 4, 35-37. To both of which grants this perfection of calamity of 2520 years may be applied.



The crown continued in one unbroken line of succession, from David to Jehoiakim, from father to son, for about 450 years, though many were wicked (1 Kings xv. 4; 2 Chron. xxi. 7), and were on the brink of destruction (2 Kings xi.; Isa. vii. 6); but was preserved till Nebuchadnezzar's invasion; when, with the nation in general, it went into captivity.

In Period three, we have seen that there were two commencements from which this captivity is to be dated—606 and 588 B.C.; it must therefore be somewhere between these two points of time, from whence the loss of this sovereign authority is to be reckoned. The last sovereign act of Jehoiakim must have been in 602 or 601 B.C.—2 Kings xxiv. 1. Consequently after the long period of 2520 years, the year 1918 or 1919 A.D. will be the time when it will be again restored to its rightful owner.

And who is this rightful owner? The genealogy of the royal house of David, from Jehoiakim downward, to Christ, is given in Matt. i. 12—16. He was thus “legally descended from the kings of Judah;” and consequently is the legal heir to the throne.

The grant of sovereignty therefore which was entailed upon the house of David, is thus graciously accepted in his person as God-man Mediator, by him who conferred it, and who is at once the root as well as the offspring of David. 2 Sam. vii.; Acts ii. 30; Luke i. 30—33; Ezek. xxi. 26, 27. At his first coming he came to suffer, but at his second coming it will be to triumph. Rev. xix. 11—16. The house of Jacob will then be an united, no longer a divided nation. Ezek. xxxvii.

The conclusion appears irresistible from so many strong passages in the Bible, that at the time of the restitution of all things, Christ will take unto himself his great power, AND REIGN.

There appears no doubt but that Nebuchadnezzar's dream of the great tree (Dan. iv. 11 to the end) represents the sovereignties of the world during the 2520 years during which Judah was deprived of the throne. This appears confirmed by the frequent repetition of this very term “seven times,” which runs parallel with this second application of the “seven times,” Lev. xxvi. The moment in which Judah was dethroned, and lost its regal honours, that moment was Nebuchadnezzar, “the head of gold,” invested with them: when, therefore, the house of David again resumes the throne, in the person of Christ, and forms a *fifth general monarchy*, then will every other rule and authority cease, and men shall know that the Most High ruleth over all. Rev. xx. 1—5.

## PERIOD VI.

*From the Edict given to Ezra in the seventh year of Artaxerxes to the Cleansing of the Sanctuary: 2300 years, from B. C. 457 to A. D. 1843-4.*

*The Prophecy.*—Dan. viii.

“Two thousand three hundred days,” in this place, can only mean a day for a year, or two thousand three hundred years. At this period misfortune had gathered round the house of Israel, and God was pleased to give them, through the instrumentality of Daniel, a variety of revelations, *all reaching to the period when a termination was to be put to all these sufferings.*

The present vision, under the symbols of a ram and he-goat, gives a clear but concise history of the Persian and Grecian monarchies (the Babylonian having been previously overthrown); and then, after naming the division of Alexander’s conquests amongst four of his generals, up to the “latter end” of their kingdom, it leaves altogether unnoticed the Roman Empire; and relates the history of that new power—the kingdom founded by Mahomet which arose “out of,” or “behind,” one of them. The conquests of Mahomet are accurately described, Dan. viii. 9; and these limits have been remarkably observed.

The object of this prophecy is two-fold:—first, to describe the power that should be raised up to punish the apostacy of the East, as Popery was raised up to be a scourge to that of the West; and second, to describe this power as enduring for a long period. History proves how accurately the description has been drawn in verses 10—13.

Mahomet overthrew the altars of Jehovah. With the impure pages of the Koran in one hand, and the sword in the other, he established a religion and a kingdom, the ferocity of which are fearfully represented under the Fifth and Sixth Trumpets; which are emphatically denominated, from the misery and ruin they brought upon the world, “*woe trumpets.*”

This horn now wanes to its very extinction; the Ottoman power is but a shadow. “Then shall the sanctuary be cleansed.” Ezek. xxxvii. 26—28; xliii. 4, 7; Isa. lx. 15, 18, 19.

With regard to the new temple that shall be built, it shall exceed in glory all that have gone before it. God has also

given us an account of the ceremonial services which will be observed in this new temple. Ezek. xliii. xlv. xlv. For I believe the word of God should be interpreted literally, unless there be a manifest impossibility that it should be otherwise. These things may be again used, to have a *retrospective*, as they formerly had a *prospective*, aspect to the great atoning sacrifice of Christ. Ps. li. 18, 19; Mal. iii. 4. Perhaps it will be a *commemorative* service, in place of the Lord's Supper, which was limited in its duration till the Lord's second coming.

This cleansing of the sanctuary will not be merely *external*. Ezek. xxxvi. 24—27; xxxvii. 24—28.

The difficulty which has ever been experienced in regard to the chronology of 2300 years is, when to fix its commencement. It appears to me that it should be dated from one of those four edicts of the kings of Persia already considered. The time at which they were issued stands thus:

Edict of Cyrus	- - -	586 B.C.
Edict of Darius Hystaspes	-	518
Edict of the 7th year of Artaxerxes		457 or 456
Edict of the 20th of ditto	- -	444

2300 years calculated from each of these dates, will bring us to A.D. 1764, 1782, 1843, 1856. The two former being past, we are limited to the two edicts of Artaxerxes given to Ezra and Nehemiah. As the commission given to Ezra is the event from which the "Fourth Period," relating to the cleansing of the same holy sanctuary, is dated, I give it the preference, as that from which the commencement of these 2300 years ought to be dated.

This also brings the termination to 1843 or 1844, the same year in which the consummations of all the prophecies relative to the deliverance, both of the Jewish and Christian churches, centre. The final termination of the "seven times" was proved to correspond exactly to this year—that is, 2520 years reckoned from 677 or 676 B.C., the date of Israel's final ruin; and 2300 years reckoned from Ezra's commission, in 457 or 456 B. C., both terminate in 1843 or 1844. This, as it regards the former, will bear to be expressed *as the end of the times*, or of "time" (Rev. x. 6; see Dan. xii. 7); whilst that of the latter is expressed as "THE TIME OF THE END." Thus, even from the peculiarity of expressions, the respective consummations appear to be one and the same.

## PERIOD VII.

*From the giving of the saints into the hands of the Papal horn, to the inchoative fall of that apostacy; and from the formation of the ten Papal kingdoms, to their destruction: 1260 years, from A. D. 533 to 1793; and from A. D. 583 or 584 to 1843 or 1844.*

The peculiarities in this period are,

I. It is presented under *three distinct aspects*, each aspect having the chronology of 1260 years, expressed by a different chronological term.

THE FIRST ASPECT exhibits Popery as it appears under the actual dominion of the Pope *himself*; and that in *three prophecies*, in each of which the duration is expressed by the term of three times and a half.

The 1st Prophecy (Dan. vii. 27) is expressed as “a time, times, and the dividing of time,” and presents to our view the rise, character, and actions of Popery under the emblem of a little horn rising in the midst of the ten horns of the Western Empire.

The 2d Prophecy is in Dan. xii. 7, “time, times, and a half;” and identifies the fall of Popery with that of Mohammedanism, or the “time of the end;” likewise with the rise and fall of Infidelity, with the deliverance of the Jewish nation, with an unprecedented time of trouble, and with a partial resurrection of the dead.

The 3d Prophecy is in Rev. xii. 14, “a time, times, and half a time;” and shews the means which God had provided the true church for its preservation during the awful period of the dominion of the head of the Popish apostacy.

THE SECOND ASPECT exhibits Popery as it appears under the tyrannical dominion of the *ten Papal kingdoms*; and that in *two distinct prophecies*, in each of which the duration of 1260 years is expressed by the term “forty and two months.”

The 1st Prophecy (Rev. xi. 2) names, under the symbol of outer-court worshippers, that the visible church shall be given during this long period into the hands of the Papists.

The 2d Prophecy (Rev. xiii. 5) particularly describes these Papists, or “Gentiles,” as forming the ten kingdoms of the Western Roman empire.

The THIRD ASPECT exhibits Popery as it appears in the *depressed condition of the true church of Christ*; and this likewise in *two prophecies*, expressed by the chronological term of “one thousand two hundred and threescore days.”

The 1st Prophecy (Rev. xi. 3) describes the state of the true church, under two distinct witnesses, as one of depression and mourning.

The 2d Prophecy (Rev. xii. 6) describes a place of refuge having been provided for the church during this its period of depression.

II. The second peculiarity of this Period is, that *it has three durations*, 1260, 1290, 1335 years (Dan. xii. 11, 12); which will be considered under the Second Prophecy of the First Aspect.

III. The third peculiarity is, that this Period has a *double commencement* and *double corresponding termination*.

The former six Periods have chiefly had a reference to the Jews, or the Eastern Church: the present Great Period proceeds to describe the apostate power of the West.

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#### FIRST ASPECT.

##### *First Prophecy*—Dan. vii.

What is to be understood by Popery, may be found in 2 Thess. ii.; 1 Tim. iv. 1—3; Rev. xiii. 11—18. As the vision which was the subject of the last Period was explained to concern only the Empire of the *East*; so the present vision, after running in the same channel until it arrives at the division of Alexander's conquests, takes the direction of the *West*.

The application of the respective symbols of this vision to the empires which they represent, is very striking—but the vocabulary of nature had been exhausted to find out a monster sufficiently horrible, the beast without a name being descriptive of the rapacity, strength, and tyranny of ancient Rome. This stupendous empire seemed destined to stand for ever. It was Satan's proudest work, the citadel of his strength, when it pleased God that He who was to destroy the works of the arch-enemy of mankind *should be born*.

It is said, it had ten horns; and that these horns “are ten kings that shall arise out of this kingdom.” When the Roman Empire had remained at its climax for two or three centuries,

unexpectedly it was attacked by unknown barbarians, and crumbled in pieces. History details how exactly this prophecy was fulfilled, in ten kingdoms being formed out of the proper territorial limits of the fourth beast, or the empire of Rome. And it was necessary, for the full accomplishment of other prophecies, that this *territorial* division should be observed; for otherwise the great image of Nebuchadnezzar's dream, representing the four monarchies, could not be *still standing*, as it undoubtedly is, for it is not yet smitten to pieces by the stone.

These ten kingdoms are generally classed as follows:—  
1. Ravenna; 2. Lombardy; 3. Rome—(which three form the Papal States;) 4. Naples; 5. Sardinia; 6. France; 7. Austria; 8. Spain; 9. Portugal; 10. Britain;—although some persons consider the number ten in this place indefinite, and only intended to signify that they shall be always near this number.

As the Prophet was considering these ten divisions of the Roman Empire, there came up in the midst of them a little horn—the Papal dominion. It is first described as plucking up three of the first kingdoms by the root—Ravenna, Lombardy, and Rome—to which fact the Pope gives his sanction by wearing a *triple crown*. He has two swords carried before him, to mark both his temporal and spiritual dominion, described in Revelations by his two lamb-like horns. It is said further, that the Pope should have “eyes like the eyes of a man, and a mouth speaking great things, and a look more stout than his fellows.” That is, that he should be a spiritual power, “eyes” intimating a prophetic character. The Popes have exercised undisputed tyranny, and have assumed the attributes of Deity.

The Prophet adds, that the Papal power “should make war with the saints, and prevail against them.” It is natural that this arch-deception, which keeps the Scriptures from the people, and teaches its own traditions in their place—darkening the beautiful simplicity of God's plan of salvation by the unscriptural dogmas of purgatory, worship of saints and the Virgin Mary, celibacy of clergy, the doctrine of human merit, prayers for the dead, and other pernicious tenets—should persecute those who maintained inviolate the holy principles of the Gospel. Wherever the humble followers of the Saviour have been found, there has the faggot, the sword, and every instrument of torture and of death that bigotry and cruelty could devise, been employed to induce them to renounce their faith and join this apostate church. Though a veil as thick as midnight has been attempted to be thrown over the atrocities of the Inquisition, enough has transpired to give some idea of

the dreadful scenes of suffering transacted within their dark abodes.

The prophecy then names the length of time Popery was to continue—1260 years.

I feel no hesitation, with the majority of modern commentators, in fixing as the commencement of this period the edict of Justinian, A. D. 533.

1st. Because no other edict was of equal importance.

2d. Popery had attained real life.

3d. The church was in this year cleansed from the heresy of Arianism. "The earth," or the Roman empire, helped "the woman," or the church, to escape from being overwhelmed by the "flood," in this very year 533, when Justinian, in his zeal for orthodoxy, brought the Arian nations to utter ruin.

4th. As this great Period of 1260 years constitutes the latter half of the complete period of 2520 years, or "seven times;" so 533 being exactly the middle point between the first commencement and first termination of this complete period—that is, between B. C. 727 and A. D. 1793—therefore the edict of Justinian, issued this year, forming such middle point, must of necessity be the true era from which to date the first or inchoative commencement of the reign of Popery, or the captivity of the Christian church.

5th. This conclusion receives additional evidence from the events of the French revolution which happened in 1793, when Infidelity aimed a deadly blow at Popery. Though its power was then shaken, it has been suffered to rise again for a time; which rather confirms than invalidates the correctness of the above reasoning. If the year 533 formed the first commencement of Popery, and 1793 its first termination, it requires, in order that the half period may fully harmonize with the full period, that there should be a second commencement, and a second and final termination; and that these should correspond with those of the complete and full period. Accordingly, as the middle point between the year B. C. 677 or 676, and the year A. D. 1843, or 1844, is 583 or 584, this must in some way have marked the full rise of Popery.

The force of the argument thus appears more clear.

B. C.	$\left\{ \begin{array}{l} \text{The events that} \\ \text{led to Israel's} \\ \text{final captivity.} \end{array} \right\}$	years	$\left\{ \begin{array}{l} \text{The events that} \\ \text{led to Israel's} \\ \text{restoration.} \end{array} \right\}$	A. D.
727				1793
		2520		
A. D.	$\left\{ \begin{array}{l} \text{The events that} \\ \text{led to the rise} \\ \text{of Popery.} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{The events that} \\ \text{led to the fall} \\ \text{of Popery.} \end{array} \right\}$	
533				
		1260		

B. C.	{	Year of Israel's	{	2520	{	Year of Israel's	{	1843
677-6	{	final ruin.	{		{	restoration.	{	or
A. D.	{	The full rise of	{	1260	{	The downfall of	{	1844
583-4	{	Popery.	{		{	Popery.	{	

Some event, therefore, marking a prophetic era, must have happened in 583 or 584: and we find, accordingly, from the best information which can be collected, that the last of the ten Papal nations was established at this time; and likewise, according to Bower, in his *Lives of the Popes*, that in the year 584 the Pope assumed the most characteristic and most potent mark of his apostacy,—the Divine attribute of Infallibility.

The events which took place in the intervening fifty years, from 533 to 583-4, are mentioned by Gibbon as peculiarly marked by comets, earthquakes, inundations, tempests, war, pestilence, and famine. Chap. xliii., closing his history of the reign of Justinian, which forms a striking comment on the calamities of the Fourth Seal.

*Second Prophecy.*—Dan. xii.

This prophecy, from its importance, is called the “*great vision*,” and relates to the Jews. It commences in the 10th chapter, which forms an introduction to the historical events that are related in the 11th and 12th chapters.

The 11th chapter particularly confines its details to the most important epocha in the history of the Jews—namely, the persecutions of *their nation* by Antiochus Epiphanes; and the rise, exploits, and fall of that Infidel power which is to have such a great and decisive influence in bringing about their restoration. The chapter may be divided into three parts: the first thirty verses relate to events connected with their nation *as long as they continued a nation*: the second part is contained in the next five verses, and belongs to the *interregnum* between the time of their dispersion by the Romans and the occurrence of the events that are to unite them as a people: and the third part, the remaining ten verses, belongs to the time immediately preceding the close of the Gentile dispensation, and the termination of their long dispersion.

The 11th chapter commences with the first three kings of Persia,—Cyrus, Cambyses, and Darius Hystaspes; and a fourth, Xerxes. The eight succeeding monarchs are passed over; and the 3d and 4th verses describe Alexander’s powerful empire, and its fourfold division among his generals at his death.

Till ver. 30, are recorded various transactions connected with Egypt and Syria, the two kingdoms between which Judea was



situated, and called here the kingdoms of the South and the North. Verse 21 brings it to Antiochus Epiphanes, the greatest enemy the Jews ever had; who, after being checked in Egypt by the Romans, vented his rage on the Jews, plundering Jerusalem, and dedicating the temple to a heathen deity. God, in this hour of distress, raised up the family of the Maccabees, who roused the dormant energy of the whole nation, and restored it to comparative prosperity for nearly 100 years.

Ver. 31 describes the Roman Empire as taking part against them; and ver. 32 the general apostacy at this period under the abominations of Popery.

Ver. 34. The church during this season of persecution is permitted a breathing time, "a little help:"—and here I consider it was that the Fourth Seal ended, and the Fifth was opened—the time of the Reformation.

The remaining ten verses form the third division of this chapter, and describe the rise and fall of the Infidel power of the last times, immediately preparatory to the Lord's last signal interposition in behalf of the Jews.

In order to their proper understanding, they should be studied in connexion with the Revelation. Rev. xvii. represents this Infidel power as the Western Roman Empire under the third symbolical beast.

The first beast represented Pagan Rome, Rev. xii. 13; the second beast, Papal Rome, Rev. xiii. 1; the third beast, Infidel Rome, Rev. xvii. 3. This beast is represented as *supporting the Papacy*, vers. 3—8; and all the earth shall *wonder* when it shall disappear, except "those whose names are written in the book of life."

The seven heads, vers. 9—11, have a two-fold signification: first, identifying the woman to be Rome on seven hills (see ver. 18); and secondly, signifying "seven kings," or the seven distinct forms of government which have existed in Rome since its foundation. Five were fallen when the Apostle wrote—"kings," "consuls," "dictators," "decemvirs," and "military tribunes with consular authority." It is then said, "one is," which was the sixth or imperial head, established B.C. 27, and which subsisted at the time of the vision. After the death of Theodosius the Great, his headship was divided into the Eastern and Western branches. The Eastern fell in 1453, when Constantinople was taken by the Turks. The Western ceased to exist in 1806, when Francis II. of Austria was deprived of it by Napoleon, who became the *seventh* or Infidel head, and who was to "continue a short space," which ended in 1815, after the battle of Waterloo. But this Infidel head is to re-appear "and is to be" the eighth, "and is of the seven"—that is, is

to be of one of the seven forms of government that have already appeared. There is, therefore, yet to arise some other infidel *form of government*—UNCROWNED!

We must now return to Daniel (xi. 36—39), who describes this infidel power which can be no other than Napoleon, who, as we have already seen, became the “seventh head.” It seems difficult to imagine in what other words the character, exploits, and policy of this extraordinary individual could have been so briefly, as well as so accurately, portrayed, as those which were here used by the Holy Spirit, in predicting his appearance above 2300 years before he was born.

In ver. 36, the length of time is given during which these infidel principles should prosper—“till the indignation should be accomplished.” I consider the “indignation” here spoken of, to be the accomplishment of God’s indignation against the Jews as a people, and its termination that of the “seven times,” or 2520 years of their dispersion.

Between the 39th and 40th verses there is evidently an intervening space of time—it is the silence of the seventh seal, the ceasing of the sixth trumpet, and the time of preparation for the “great battle of God Almighty.” It is, consequently, the time of expectation—of, first, the sounding of the seventh trumpet; secondly, of the great battle of Armageddon; and thirdly, of the coming of Christ (Rev. xvi. 15). The 40th verse, like the seventh trumpet and seventh vial, predicts a destructive Northern invasion, which, like a “whirlwind,” shall root up the Western or Infidel nations.

Vers. 41—45 end with the great battle of Armageddon. The King of the North, after having entered into the land of Judea and overthrown many countries, shall pitch his tents in the great plain of Armageddon, where “he shall come to his end.” “And at that time (Dan. xii. 1) shall Michael stand up, the great Prince which standeth up for the children of *thy people*, and there shall be trouble,” &c.

At the close of the sixth vial—under which, be it remembered, we are now living—the intimation of the Lord’s coming is thus given: “Behold, I come as a thief.” In Rev. vii. the elect of God are represented as being “sealed in their foreheads” for an especial deliverance, which deliverance is connected with the great event mentioned in Dan. xii. 2, 3, which should be literally understood. The 4th verse evidences that the “time of the end” cannot be far distant. Till the French Revolution, the prophecies were shut up and sealed: since that time light has dawned upon the subject; and as the crisis draws near clearer indications will, no doubt, be given of its approach. There are yet two indications in the 4th ver. marking the

“time of the end,”—the improved facilities of conveyance to all parts of the world, and the unexampled diffusion of knowledge. The “time of the end” and the termination of the 1260 years must be one and the same.

Ver. 7 expresses clearly that the two great events, the fall of Popery and restoration of the Jews, are to happen at the same time.

Thus is the prediction of this cluster of wonders, from xi. 35 to xii. 10, and all of which are to take place at the “time of the end,” begun and closed by the mention of a *great persecution*.

This “great vision” closes with the important information that the series of events which will commence at this period of unprecedented wonders, will extend, in the first place, over a period of thirty years, or to 1290 years; and subsequently to 1335 years, or seventy-five years onwards; when a season of blessedness will commence, which is generally considered the Millennium.

No intimation is given of the particulars of that series of events which is to occupy the above space of seventy-five years. It is likewise remarkable, that the same silence is *expressly* observed with regard to the same series of events in the 10th of Revelation. I allude to the seven thunders, ver. 4. These seven thunders relate to events which are to happen during the seventy-five years, because both stand exactly in the same position in regard to order of time (compare Dan. x. 5, 6, xii 7; with Rev. x. 1—6); consequently, the seventy-five years and the seven thunders both commence at the end of the 1260 years.

If it be asked, why is such an impenetrable veil thus thrown over the deeply calamitous events which are destined to be inflicted on the world; and why were not the seven thunders allowed to be written, as well as seven seals, the seven trumpets, and the seven vials? the only answer we can give is,—Because *it will not concern the Lord’s people*, the disciples of Jesus Christ, to have this information: otherwise it would assuredly be given them. They will be taken from the reach of all those troubles, as Noah was from the destruction of the Deluge; Lot, from that of Sodom and Gomorrah; and the Christians, from the evils of the siege of Jerusalem: see Joel iii. 16, ii. 32; Heb. xii. 22; Rev. xiv. 1; Obad. 17; Ps. xlv. First, the Lord’s people will be preserved (Matt. xxiv. 30, 31—37; 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17). Secondly, the children of Israel will be preserved (Jer. xxx. 5—9).

*Third Prophecy*—Rev. xii. 7—17.

The former part of this prophecy refers to the struggle between Christianity and Heathenism; to the triumph of the Gospel; and to the final expulsion of Paganism from the Roman Empire. And it is over the victory thus obtained that the church triumphant is called on to rejoice. As we have seen, in considering the first four Seals, happiness did not attend this conquest. Heresies, and particularly Arianism, abounded; and then the awful apostacy of Popery. What was left of the true church ultimately fled from sight "into the wilderness," "where she is nourished for a time and times and a half a time." The mention of this chronological period in the very terms used by Daniel, appears to have been for the express purpose of shewing that the persecution here alluded to are those which the church was to experience under the Papal dominion. (Dan. vii.)

The church, therefore, in its wilderness state, when driven into the mountains and fastnesses of Piedmont, and only a small remnant appeared to be left, having these prophecies, had the strongest motives for faith and patience. The assurance was given that this apostate power was only for an appointed period. (Dan. vii. 22; Rev. xviii. 21, 24.)

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 SECOND ASPECT.

*First Prophecy*: Rev. xi. 1, 2.—*Second Prophecy*: Rev. xiii. 10, 11.

The first aspect under which this great Period of 1260 years is presented to our view, refers to the apostacy of Popery itself. The second aspect refers to the *secular arm by which this apostacy exercised its tyranny*; the same duration being given to both, under different terms.

I would remark, 1st, that from the position in which the first of these two prophecies is placed—between the sixth and seventh Trumpets—it affords another confirmation that the 1260 years end with the ceasing of the sixth, and before the seventh and last Trumpet shall sound.

2d remark. That the nations who shall "tread under foot" the "holy city" are *Gentiles*, or *Pagans*; those who had relapsed from the simplicity of the Gospel into a religion resembling the ancient idolatry of the heathen. And this at once identifies them as Papists.

3d remark. These "Gentiles" are further identified as the Papal nations, by the length of time they are predicted to form the professing church—forty and two months, or 1260 years.

The above remarks on the "First Prophecy" of this Second Aspect under which Popery appears, afford a correct clue to the interpretation of the "Second Prophecy," and enable us to apply the particular description there given of a ten-horned beast of the sea, to the "Gentiles, or Papal nations. And such an application fully accords with every characteristic of the ten kingdoms of the Western Roman Empire.

1. From this beast rising *out of the sea*—that is, the agitated state of the empire.

2. From its *seven heads and ten horns*, before named.

3. From these *ten horns* being *crowned*.

4. From its terrible nature and qualities.

5. From its great power.

6. From one of its heads being wounded to death.

7. From its having been the wonder and dread of the world, especially during the Crusades.

8. From its blasphemies.

9. From the chronological term here used.

10. From its persecutions.

11. From its most extensive dominion.

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### THIRD ASPECT.

*First Prophecy:* Rev. xi. 3—14.—*Second Prophecy:* Rev. xii. 1—6.

#### *First Prophecy.*

The Lord's people form two distinct churches—the one *without* the visible professing church, or totally unconnected with the religion of the state; and the other *within* such visible professing church, but free from its corruptions and abuses, or otherwise sighing over them. They are said to consist of two distinct witnesses, who are to bear their testimony to the faith and love of Jesus, in a depressed and sorrowful condition, during the whole of the tyrannical dominion of the Papacy and the Papal kingdoms. Their symbols are two olive trees, and two candlesticks.

1st. Ever since the religion of Jesus Christ became united with the powers of secular government, particularly since the establishment of Popery, a church has existed separate and distinct from such connection. The Albigenses and Waldenses are instances.

2d. Likewise a spiritual church was contained *within* the pale of the Popish apostacy itself, composed of members of its communion—men who were raised up from time to time to make a stand against and expose its corruptions, and who have left good evidence of having held the faith in uprightness. Since the Reformation, both in the Reformed and un-reformed churches, the same two distinctive witnesses have continued to exist, up to the present moment. Can we say the Lord hath only one witnessing church in England, when we look to the names of Romaine, Toplady, Scott,—Watts, Owen, and Doddridge?

Verses 7 to 10 describe an overwhelming and general persecution of the Lord's two witnesses, throughout the Western world; which, it is said, is to last for three years and a half, and which will be the fulfilment of the literal 1260 days, for which some contend. The prediction is placed between the sixth and seventh Trumpets; and at the end of the prophecy it is said "the second woe is past;" or, that when this prophecy ends, the second woe, or the Turkish empire will likewise end. It is further said to happen when the two witnesses shall have *finished* their 1260 year's testimony, as it must in this case form the last three years and a half of this period. The *two witnesses*, I am persuaded, have never yet been slain; but slain assuredly they will be. What is to be understood by the two witnesses being killed, the exposure of their dead bodies, their not being suffered to be buried, must be something to which a church can be subject, something which the hand of man may have the power to inflict. It is probable it will be a state of great tribulation and misery to the Lord's people; a season of unprecedented persecution, and one in which Infidelity will appear to have obtained a complete triumph.

Verses 11, 12, predict that at the end of the three years and half of this terrible persecution a most wonderful deliverance shall be wrought in favour of the Lord's two witnessing churches. At the moment when infidels shall imagine they have overturned Christianity, the Spirit of life, it is said, will enter into them; they will stand on their feet; great fear will fall on all who shall see these things; and a great voice from heaven will be heard, saying, "Come up hither;" when they will, in the sight of their enemies, ascend up to heaven in a cloud. Luke xxi. 24—27; Matt. xxv. 1—13.

The Prophet Elijah appears to have been an eminent and remarkable type of these two witnesses (Luke iv. 25, 26; 1 Kings xiii. 9—16); teaching us that the supply of bread and

oil which His poor and despised church has received, in her mournful and despised condition, has been the result of Sovereign, discriminating Mercy. This prophecy then says, that at the time of this great interposition in favour of the Lord's people there shall be a great revolution; that one of the ten kingdoms of the Roman Empire shall fall; and that in this fall there will be great slaughter. Immediately after the kingdom falls, the Turkish empire will cease and the seventh Trumpet will sound.

### *Second Prophecy.*

The vision opens with a representation of the true church, as it appears under the Christian dispensation, "clothed with the sun;" while the Jewish church, represented as the moon, is under her feet; and on her head a "crown of twelve stars," or the twelve Apostles of the Lamb. For forty weeks (the time of gestation in women) or 280 years, the church struggled with her enemies; till at length, about the year 313 or 314, in the time of Constantine—that is, 280 years after the death of Christ—his *Kingship*, or triumph over the powers of Paganism, burst on the astonished world: and this is what I conceive by a man-child being born, *who was to rule the world* "with a rod of iron." But Satan, personified by the Roman Empire, after he had by many persecutions brought the truth very low, stood ready, on this triumph being obtained, to destroy this rule or kingship of Christ over the world, so soon as it should be obtained. And he was successful: "And the child was caught up to God and His throne." At length, however, after the woman, or the true church, had been in her depressed condition the appointed term of "a thousand two hundred and three-score days," or 1260 years, that kingship over the nations, maugre all opposition from Satan or the world, shall be successfully and permanently resumed (Ps. ii. 9; Rev. xix. 15; Ps. lxii. 7—11). "And the seventh angel sounded, and there were great voices in heaven, crying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

## PERIOD VIII.

*From the overthrow of the Eastern Roman Empire, to the drying-up of the kingdom of Turkey; 391 years, from A.D. 1453 to 1844.*

We have seen, in the consideration of the last three Periods, that each terminates in the year 1843 or 1844. If we take the death of Christ to have happened, as Sir Isaac Newton proves it did, in the year 34, the latter will be the right year; for this brings the commencement of the Fourth Period to the year B. C. 456; and the 2300 years of the Sixth Period, reckoned from it, will end in 1844. The respective dates of the above Three Periods, will, in this case, stand thus:—

Period V. B.C. 676—2520 years, to A.D. 1844

Period VI. B.C. 456—2300 years, to A.D. 1844

Period VII. A.D. 584—1260 years, to A.D. 1844.

As if this cloud of evidence, however, was not sufficient, and, as it would appear, with the view of drawing our attention still more intently upon the approaching great crisis, God hath been pleased to give us another chronological prophecy; one which affords, perhaps, the most clear and distinct corroboration of the correctness of the above conclusions of which the subject will admit. For, in the first place, the date from which it is to be reckoned is known even to a day, namely, May 29, 1453; the prophecy itself is given with unusual precision, namely, “an hour, a day, a month, and a year,” which signifies ( $360+30+1=391$ ) 391 years and a month; and of all the present signs of the times, the consumption of the Turkish Empire is the most distinct and unequivocal.

The taking of Constantinople by the Turks was at the time above named, in 1453; and this, I conceive, is the only event in the Turkish history from which this Period can be dated; and for the following reasons:

1st. Because it is the only such event that bears the character of a prophetic era—namely, as being one of surpassing historical importance, one that has a special respect to the affairs of the church of Christ, one that produced a permanent change in the political aspect of the Roman world, and one of God’s most severe judgments.

2d. Because, all the Trumpets being intended as judgments



upon the degenerate Christian church, the Turks before this period fell upon that part of the Roman Empire not under such jurisdiction, and therefore were no more the subject of prophecy than were the great exploits of Hannibal or Tamerlane.

3d. Because no preceding event in the Turkish history could be said to "kill men," that is, to cause the political death of a part of the Roman Empire.

4th. Because in no preceding event was artillery used, yet such is mentioned in this prophecy; and it is a great historical fact, that the use of this newly invented engine of destruction mainly contributed to the success of the Turks on this occasion.

5th. Because the termination of this Period is to take place immediately on the ascension of the two witnesses, which, if the date be reckoned from this event, will be the case. (See the Seventh Period.)

6th. Because, if reckoned from this event, it will end in the same year as the 2300 years of the Sixth Period, which has equally a reference to the existence of the Mohammedan apostacy, and are thereby required to have one common termination.

I would merely add, that the very gradual extinction of Turkey, expressed in prophecy by the terms "drying up," and "broken without hand," appears to be for the express purpose of a general warning to the world, similar to what the building of the ark was to the antediluvian world; for there are none who may not observe it; the prophecy is in all respects clear and definite; and it exactly agrees with the actual condition of the nation to which it refers, the influence of Turkey being every where spoken of as at an end, and the empire itself having only a nominal existence. Let believers, then, be awake and alive to the all-important times which are at hand; let them abandon every pre-conceived idea of the future, not founded on the word of God and the clear light of Divine prophecy; and, with their lamps trimmed and their loins girt, let them, in humble resignation and joyful hope, be prepared both for that fierce persecution, as well as for that glorious exaltation, which is appointed for them; and which are thus appointed to take place immediately preceding the final extinction of this universally acknowledged expiring empire.

## CONCLUSION.

It will be perceived that I have taken it for granted that the fate of Britain will be involved in that of the ten Papal kingdoms of the Western Roman Empire. There appears in the Bible no exception whatever made in the denunciation of widespread ruin and desolation coming upon the world, in favour of any people, except the literal Israel, and a spiritual people typified in Rev. vii. by that nation. The Jews alone, as a nation, are to be restored to their own land. As it regards them, the deliverance will be *national* (Jer. xxx. 11; lxxi. 28; xxix. 14): as it regards believers, it will be *individual* (Matt. xxiv. 31, 40, 41.)

With respect to Britain it may be urged, that, in the fearful trial which the nations of Europe passed through in the last war, she was preserved; to this I reply,—

1st. *The fatal link has since that time appeared, which has again identified us as one of the ten Papal nations.*—The bulwarks which the piety of our forefathers set up against Popery, and which it has often been thought had for ever dis severed England from all connection with the Romish church, the Liberalism of the present day has greatly demolished. In the Lord's dealings with England, the warnings against that fatal apostacy have been distinct and intelligible; for, whatever were the rank which England as a nation obtained under a Protestant sovereign, it *always* sank under a Popish; and let its loss of honour or power be what it might under a Popish sovereign, it *always* recovered under a Protestant.

2d. *Her identification as a great maritime power.* And over such a power, on the fall of the symbolical Babylon, a rejoicing is represented to take place, Rev. xviii. 11—20.

3d. *The present political aspect of England* being in exact accordance with the nature and order of the predicted and anticipated judgments on the ten Papal nations—which is that of Revolution (see Rev. xi. 13—19; xvi. 8)—furnishes another argument against its probable preservation.

4th. Another argument, that looks with a lowering aspect on England, is, that, *with such an awful state of things in prospect, a great part of the unestablished professing church should range themselves on the side of Infidels, Heretics, and Papists, for the overthrow of the Established Church.*

5th. Another and powerful argument against the probable preservation of England, in the fearful times that are approaching, is the consideration of *our awful national sins*.

There is but one hope, and that is, the king and people of England imitating the conduct of the king and people of Nineveh (Jon. iii. 5—9; Jer. xviii. 7, 8).

However, under all circumstances, “though the earth *should* be removed, and the mountains cast into the midst of the sea,” yet the *Lord’s believing people have nothing to fear*. By faith, like the saints of old (Heb. xi.), they may realize the provision which God hath made for their safety (Ezek. ix. and Rev. vii.), and in this confidence “look for that BLESSED HOPE, and the glorious appearing of the Great God and our Saviour Jesus Christ” (Titus ii. 13). Let the fate of England be what it may, *their “groaning”* (Rom. viii. 23) will soon be at an end; for the time undoubtedly is now near at hand when “the redemption of the body” shall be experienced, and when these bodies of our humiliation shall be fashioned like unto His own glorious body. Well may the church, then, exult in the prospect before her, of her complete and final deliverance from all her enemies; and anticipate, with feelings of the highest delight, the joyful annunciation “Behold, the Bridegroom cometh!” Her days of mourning and sorrow will then be at an end, and “God himself will wipe away all tears from their eyes.” Christ will take unto himself his great power, “and reign with his saints on the earth;” and the time be fully arrived, when the great Jubilee of a thousand years, so beautifully and rapturously described by Isaiah, and in the last chapters of the Revelation, will commence.—

“O scenes surpassing fable, and yet true!  
Scenes of accomplished bliss! which who can see,  
Though but in distant prospect, and not feel  
His soul refresh’d with foretaste of the joy?

\* \* \* \* \*

One song employs all nations; and all cry,  
‘Worthy the Lamb, for He was slain for us!’  
The dwellers in the vales and on the rocks  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous Hosanna round.  
Behold the measure of the promise fill’d!  
See Salem built, the labour of a God!  
Bright as a sun the sacred city shines;  
All kingdoms and all princes of the earth  
Flock to that light; the glory of all lands  
Flows into her; unbounded is her joy,  
And endless her increase. \* \* \*  
Praise is in all her gates: upon her walls,

And in her streets, and in her spacious courts,  
Is heard Salvation.  
From every clime they come  
To see thy beauty and to share thy joy,  
O Sion! an assembly such as earth  
Saw never, such as Heav'n stoops down to see."  
COWPER.













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